



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

JEWISH ARABIC LITURGIES.

THE employment of the Arabic language in the Synagogue has, it is true, already been noted by Zunz¹ and Steinschneider² on more than one occasion, but neither enters into details. Zunz confines his remarks to the mention of translations of parts of the Bible and Mishnah; whilst Steinschneider notifies the names of some later Jewish Arabic poets. Thanks to the lately increased import of books and MSS. referring to the liturgy of the Oriental and Maghribine communities, we are enabled to form a more complete idea of the real extent of the Jewish liturgies in the Arabic tongue; although it is probable that we are far from possessing the whole material. In the face of the treasures of the philosophical, theological, exegetical, rabbinical, and philological works, the liturgical pieces hitherto appeared much too insignificant to excite attention; but they now certainly deserve closer consideration, not only by reason of their subjects, but also for the peculiarities of their language.

The exordia of the Arabic-Jewish ritual are, of course, translations, and Saadyah's version here also marks the beginning. His translation was even regarded in the light of an Arabic Targum. In Yemen MSS. of the Pentateuch³ we find the Aramaic Targum written on the margin, each verse being followed by Saadyah's translation of the text.

It is, however, to be remarked that the various MSS. show considerable discrepancies.

If we bear in mind the Rabbinical recommendation to read the Aramaic Targum, by which it gained no small

¹ *Riten*, pp. 5, 29.

² *Jewish Literature*, pp. 65, 169.

³ Codd. Montefiore (College Ramsgate), Nos. 502, 503, and 508.

authority, we shall easily perceive that the Targum itself soon became a favourite subject for translation into Arabic. The Targums of the *Five Scrolls* in particular, forming rather Haggadic paraphrases, furnished attractive and edifying reading. One Arabic version of the Targum of Canticles for the use of the Jews in Bagdad is printed,¹ and differs to some extent from another, of which I have a MS. written in Maghribine cursive.² Other translations are that of the Megillath Antiochus to Hanuccah,³ and of the Haggadah for Passover. The last-named piece of ritual exists in various Arabic translations, some of which are also printed.⁴

From translations to original compositions was but one step. We thus find the whole realm of sacred literature occupied by Arabic compositions, as Midrashim, Homilies,⁵ Piyyutim, Commentaries,⁶ and even tales.⁷

¹ Leghorn, 1879, thoroughly vocalised; I give a specimen of it:—*Timājīd Weltisābih illadhī qāl Silimān el nabi sultān yisrā'īl birayy el nibuwā wa qidaam sayyid jīmūt el dunyyā elā'ashir tisābih inqālū bihādhī el dīnyā hal tasbīha hādhī af kar min kuhōm tasbīhat eliwwlanyā qāl Adam biwwagħ illadħi ingħafar lō dħanbū ja yōm el sabt uzalal il-ħek fataħ tummū uqāl tamjīd utasbīħ liyōm el sabt, etc. (for tummū see Marcel, *Vocab. Fr.-Ar.*, p. 98 s.v. *bouche*).*

² No. 12 of the collection of the late Dr. L. Loewe.

³ Yemen Prayerbook, see my *Arabic Chrestomathy in Hebrew Char.*, pp. 1-6.

⁴ (a) *הגדה שלחן תונס* (*Rite of Tunis*), Leghorn, 1859, 4to, it begins with the Arabic version of Mishnah *Pesāch* I. 1, and the קדש ור' חנוך, and is illustrated by wood-cuts. (b) *Rite of Bagħdād*, Leghorn, 1879, 8vo. (at the beginning are printed several Piyyutim for Purim). It follows the Sephardic rite, but shows additions unknown in the usual text. (c.) *Rite of the Qaraïtes in Cairo*, Pressburg, 1878, 8vo.: 1st part, Hebrew text; 2nd part, Arabic version.

⁵ See my *Arabic Chrestomathy*, p. 11-19.

⁶ פירוש מלילת אכתר בלשון ערבי הנקריא (Arabic Commentary on Esther) pseudonymously attributed to Maimonides. Edited by Abraham b. Daniel Lumbroso, Leghorn, 1759. It is written in the dialect of the Maghreb. At the end are to be found various Piyyutim, different from those mentioned. Rem. 7 (b), among which is an Arabic one of 24 vols.

⁷ ס' מעשה שעשוים, two parts, Leghorn, 1568, Costa. Also in the dialect of Maghreb.

Of these it is the Arabic Piyyut, to which I for the present limit my attention. This sort of Arabic poetry is in every respect an imitation of its Hebrew original, and the writing common to them causes them to be found side by side in the same volume. There exist several collections, partly in print,¹ partly in MS.,² where Hebrew and Arabic Piyyutim are intermixed. Among these are even some in which Hebrew or Aramaic and Arabic verses alternate in the same Piyyut.³

It is noticeable that more Arabic liturgies are found in the communities of the Maghreb than among those of the East. This is perhaps due to the former being farther removed from the places where the Hebrew language still lives in the mouth of the people. Many compositions in use in Yemen and the Iraq show all peculiarities of the Maghribine orthography. Their Maghribine origin also explains the gloomy tone of those Piyyutim; misery, humility, and the hope of speedy redemption, are the themes which are varied in nearly all of them. As the range of ideas of the Maghreb Jews is rather circumscribed, owing to the wretched state in which they lived, and partly still live, we must not expect the lofty productions of

¹ (a) *שבחו אלהים*, Oran, 1880; (b) Collection of Qinnoth, printed Leghorn.

² A. *Yemenian MSS.* (a) *Divan of Shalvin b. Josef Shahzi*, *Cod. Brit. Mus. Or.*, 4114; (b) *Divan of Josef b. Mose al Qirwāni*; (c) *שורות ותשבחות לאל אלהי הרוחות*, a MS. of particular interest as it is thoroughly vocalised with superlinear vowel marks; (d) a written appendix of Hebrew and Arabic songs to a (printed) copy of the rite of Aleppo, compiled by *מדרכי ס' מקרא קדש* containing Piyyutim according to the rite of Aleppo, compiled by *מדרכי עבדאדי*, Leghorn, 1884 (the last three MSS. are in the possession of the Rev. Dr. M. Gaster). B. *Maghribine MSS.* (a) *Cod. Montef.* (Halberst.), 379. (b) Nos. 12 (cp. p. 120, note 2) and 13 of the collection of MSS. of Dr. L. Loewe. Of the last-named I published the Arabic *Song of Elijah* in *T. R. A. S.*, April, 1891, pp. 243-310.

³ The eleventh Maqamah of Alcharisi's *Takkemōni* contains a poem composed of verses in all three languages; many of Abraham b. Ezra's poems conclude with Arabic verses, cp. Rosin, *Reime in Gedichte des Abr. b. E.*, p. 109-121.

educated and skilled poets. It is a simple popular poetry, which on easily intelligible grounds could but take a religious turn. The poets, many of whose names have sunk into oblivion, deserve our full admiration for having still retained enough idealism to pour out their sorrows in fairly regular verses and rhymes. There are, however, not a few poems which betray the genius of a more skilful bard.

As to the structure of the verse of the Arabic Piyyut, there prevails an unbounded liberty. It is principally modelled on the Hebrew verse, but also contains elements of Arabic prosody which served as prototype to the former. The result of this is that the Arabic Piyyut rhymes but has no metre. In some poems this is replaced by an iambic dipody similar to that observed by Sachau.¹ This form appears chiefly in poems after the manner of the Qassidah, and in which also the second half-verses follow the same rhyme. In others of a like kind also the first half-verses have their independent rhyme, in the style of many modern Bedouin songs.² The longer Piyyutim, however, are divided into strophes, the half-verses of which are of almost equal length, and have inner rhymes, whilst a final rhyme is common to all strophes.

The orthography of the Jewish compositions demands a few remarks, as because of its chaotic character it discourages, rather than encourages, scientific treatment. A more careful examination, however, reveals significant characteristics, and a most interesting parallel. For the Maghribine-Arabic shows a repetition of the fate which overtook another Semitic language on the same soil, viz., the Phoenician. This parallel is, as a matter of course, more plainly discernible in the Jewish Arabic, which is written in the simpler square characters, than in the ordinary language which is written in Arabic letters, which do

¹ *Arabische Volkslieder aus Mesopotamien*, Berlin, 1889 (Acad.), p. 7.

² Wallin, in *Z. D. M. G.*, V. p. i. and ii.

not so well reflect the pronunciation. The comparison of the Jewish Arabic orthography with the Neo-Punic discloses some striking facts. We find in both the extreme weakness of the gutturals. *Alif* and *hē* are used promiscuously¹; are omitted when expected,² prefixed, or suffixed, where originally not existing. *Alif*, moreover, is—as is the Jewish Arabic in general—often employed to mark the vowels *a*, *e* and *i*. The use of the *Ayn*, with no more consonantic strength than *shēvā mobile* (or short *e*), one of the strongest characteristics of Neo-Punic orthography, is frequent in the Maghribine Jewish Arabic.³ We find, furthermore, the confusion of the sibilants⁴—which in Arabic includes the letter *jim*—, of the dentals⁵ and palatals.⁶

Whether with Schroeder we have to account for this in the Neo-Punic—and also in the Maghribine Arabic—as due to Barbary influence, is questionable, as this would, even according to him, only hold good for the gutturals. It seems rather to be the result of natural decay, furthered by the contact with alien languages. Many of the features of the Maghribine Arabic are also found in the Maltese dialect, where we cannot well speak of Barbary influence. Without, however, going deeper into this matter, we may be satisfied with establishing the above-mentioned similarity between the orthography of the Neo-Punic and that of the Maghribine Arabic.

I.—THE TALE OF HANNAH AND HER SONS.

The martyrdom of Hannah and her sons forms, in Eastern communities, the subject of dirges to be read on the 9th of

¹ Schröder, *Phoen. Sprache*, pp. 79 *sqq.* See the following poem, I. 1., **תְּנַנְּנָה** = **תְּנַנְּנָה**

² *Ibid.* XXII. 4, **וְנַכְּנָה** = **וְנַכְּנָה**.

³ *Ib.*, **לְגָרָר** = **גָּרָר**, and Schröder, *ib.*, p. 84, Levy, *Phönizische Studien*, II., p. 46.

⁴ Schröder, *ib.*, pp. 109 *sqq.*

⁵ Schröder, p. 107.

⁶ Schröder, p. 115 *sqq.* See also the *Poenulus* of Plautus.

Ab. There are, to my knowledge, two Arabic versions of this tragedy; and I am far from asserting that there does not exist a third and a fourth. One of these has been printed in a collection of Hebrew and Arabic *Qinnōth*.¹ The other version seems to be widely spread, and frequently copied, from which we may infer the part it takes in the Liturgy. For, as far as I know, there are to be found four copies in English libraries, viz., two in Oxford,² one in the British Museum,³ and one in private possession.⁴ The uncertain character of the orthography is the reason of very numerous variations in the readings, of which, however, it is as impossible as it is unnecessary to give an account. I shall, therefore, be satisfied with reproducing the last-named texts, which are the most carefully written, and, when necessary, give the correct spelling in notes. With respect to the grammatical peculiarities of the language, I should like to refer the reader to my publication of the Song of Elijah in the *Journal of the Royal Asiatic Society*, and the works therein mentioned.

קצת חנה זו' בנית ע"ה

ואנתרו מא גרא לי פי עאו וכראם ודלאלי ווגהו ידאהי כאילאי מא נכאף מן רב אלעאלוי בטווול אלאייאם ולילאי	I. אסמעו קוולי ואננא חנה כאן ענדי סבעא אולאדר וכאן פיהום אין וולד סנייר ווקעו פי יד כאפר יצלה לנו ואדא בכינה
---	--

¹ See p. 120 n. 4 (b).

² *Opp. Add.*, 8vo, 71 (which contains several other Arabic hymns) and *Opp. Add.*, 8vo., 72. I call them O¹ and O².

³ Or. 4112, Yemenian hand. I call it B.

⁴ Rev. Dr. M. Gaster, also Yem.

בניתא

I. עוו B — סבעה — כאןו B² ואנתרו — ואגָתָה¹
 ואלְילָאֵל⁵ — וגהה יצָזָה באללהאל מפל זגיר B³
 cp. IV. 5.

וְקָל לְהָם אַעֲבְּדוּ מַעֲבוֹרִי
יְאַכְּפֵר יְאַיְהָוִי
וְלֹא תְּצִיר מַרְבּוֹחַ מַמְדוֹדִי
וְלֹא תְּבָלַף מַקְצּוֹדִי
תוֹקֵעַ מַתָּל אַמְתִּיר מִן אַלְעַלָּלָי,

II. נְבוֹכְדָנֵצֶר אַתְּזָרָהּוּם
קוּם אַתְּקָרְם יְאַכְּבֵר
כּוֹן טָאִיעַ לְמַעֲבוֹרִי
לֹא תְּסִמְאַע כָּלָם נְוַהָּלֵךְ
וְאַן בְּאַלְפַת יְאַוְילֵךְ

אָסְמָע לֵי יְאַסְלָטָאָן
הַוָּהָא בְּאַלְקָן כָּל אַנְסָאָן
נְדָאָה תְּצִיר פִּי לְכָפָאָן
וְלֹא צְרָאָהָם וְלֹא צְלָבָאָן
פִּי דְּמָתִי וְפִי חַלָּאָלִי

III. נְאוּבוּ בְּאַפְצָחָא לְלָסָאָן
לְסָם נְעַבְרָנִיר רְאַבְנָא
אִינְתִּי אַקְלָמָן דָּלָךְ
לֹא מַעֲבוֹדָךְ יְנַפְעָךְ
קָאַל אַקְתָּלוּ הָאָדָר לְכָפָר

וְכַחְפּוּ יְדֵיה לְוֹרָא
וּרְמָאוּ פִי חַפְרָא
הַאֲלָא עַרְאָב לְעַוְבָּרָא
אַחְמָלִי וּכְנוּן צָאָבָרָא
יְאַאֲמָר יְאַדְלָאָלִי

IV. אַלְדָו דְּלָמְסָכִין וְאַכְרָכָרוּ
וּנוֹעַו אַתְּיָאָבוּ
וְנְאָבוּ אָמוּ תְּנָרוּ
וְהַוָּה יוּעַק יְאַאוּמִי
וְזַיְן לְעוֹז אַלְדָי כָּאן עַנְדָנָא

וְדְמַעַתָּהוּ תְּגִרִי טְאֹפָאָן
וְהַוָּהָא בְּאַלְקָן כָּל אַנְסָאָן
וְקָדָמוּ לְסָלְטָאָן
וְלֹא תְּדִיעַ מִן בָּאָלִי

V. גָּאָבוּ אַתְּהָאָנִי יְבִיכִי
וְקָלָבָוּ קָאָוִי בְּמוֹלָה
מְסָאָכָוּ בֵּין אַרְבָּעָה
לֹא תְּסִמְעַכְלָם נְרִי

אַלְעַלָּל – אַלְטִיר ⁵ נְהָאָלֵךְ ⁴ אַצְטָרָהָם ¹ . II.

הַוָּהָא אַבְוָנָא ⁰ – רְבִי B – מָא B ² אַסְמָעַנִי B – נְאַזְבָּה ¹ . III.
אַלְכָאָפָר ⁵ דְּרָאָהָם ⁴ אַלְכָהָן – (ente) אַנְתָּ ³

חַפְרָה – וְרָמָה – אַתְּיָאָבָה ² דָא אַלְמָסָכִין וְכָרְכָרוּה ¹ . IV.
צָאָבָרָה ⁴ אַלְעַבְרָה – אַמְתָה תְּנָמָר ³

V. טְוָפָאָן – וְדְמַעַתָּה – גָּאָבוּ אַלְתָהָנִי ¹
וְקָלָבָה קָאָוּ בְּמוֹלָה ² וְקָלָבָה – מְסָכָה ³
תוֹעַ ⁴ לְסָלְטָאָן

לא תטואול פִי כלאַמֵּך
והאַשׁ הוּא מְקַאַמֵּך
וַיַּתְשַׁתַּח אַסְמָאַלְך
וַיַּבְטֵל נְמַיעַ אַצְנָאַמֵּך
וְלֹא יַבְטֵל אַקְוָאַלְך

ו. נְוָאַבּוּ יָא סְוַלְטָאַן
הָאַשׁ אִינְתִּי יָא תְּעִישׁ
גְּדוֹאַהּ תְּנִפְנָאּוּ וְתְּרוֹהּ
וַיְפִנֵּי נְמַיעַ אַמְוָאַלְך
קָאַל אַכְרָנוּ הָאַרְאָאּ לְכַפָּאַר

וְהָאַהְכִּי חָוְגָר אַמְּוֹ
וְלְסְדָרְהָא תְּלָוּמוּ
וְתְּהִמְרְגֵדּ פִי דָמוּ
וְיִסְבְּרָהּ עַלְאָהַמְּוֹ
עַלְאָהַמְּיִ וְחַזְאַנִּי

VII. מְסָכוּ דְּלוֹאַיְלָדּ וְדְבָמוּ
וְהַיְאָ תְּזַעַקּ יָא אַיְלְדִי
וְתְּרִמְיִ פִי נְפָשָׁהּ אַלְאָוָתָא
וְלֹא צָאַבְתּ מִן יוֹאַנִּים לְהָאָ
אַחֲנוּ עַלְיָאּוּ וְגַיְדָוּ

וְדְמַעַתּוּ בְּאַנְתָּסְאַילָא
וְתְּכַוּןּ פִי פְּרָדּ מְסָאַלָּא
וְיִכְוֹןּ אַיְיָאַמְּקָטְאַילָא
וְנְגַעַלּ יְדָךּ מְאַילָאּ
תְּהַלָּאּ עַלְאָ בּוֹלְעַאלִי

VIII. נְאַבּוּ אַתְּלָהּ מְכַתּוֹף
אַסְמָעּ וְכָוּןּ טָאַיִעּ
קוּםּ אַעֲבָדּ מְעַבּוֹדִי
וְנוּעַלְיָןּ דְּרִגְתָּאָןּ עַלְיָאָ
טִיעַלִי וְסְמָעַלִי

אַתְּצַנְתּוּ לִי וְסְמָעּ
עַיְינַןּ לְהָוּם וְלָםּ יְקַשְׁעּ
אוֹדְנַןּ לְהָוּם וְלֹאּ יְסַמְּעּ
רְגַלְיַןּ לְהָוּם וְלֹאּ יְסַרְעּ
יָאּ כַּאֲפָרּ יָאּ גַּהְהַלִּי

IX. נְאַבּוּרָהּ בְּחִסּוּןּ אַלְכָלָאָםּ
מְעַבּוֹדָךּ צְנַעַתּ אַנְסָאָןּ
פּוּםּ לְהָוּם וְלָםּ יְנַטְּקּ
יְדַיּוּןּ לְהָוּם וְלֹאּ יְמַסְּךּ
מְתַלְּקָדָךּ מְעַבּוֹדָךּ

VI. תְּטָאַוּל — גַּאֲוָהּ ¹ תְּעַם — אִישׁ ² תְּעַם — גַּדְוָתּ ³ 7th for 1st
conj. וַיַּתְשַׁתַּח אַשְׁמָאַלְך —

VII. רַא אַוְלָדּ וְדְבָחוּהּ ¹ וְלְצְדָרְהָא תְּלָמָהּ ² וְתְּהִמְרְגֵדּ — אַלְלוֹתּ ³
lengthened form of תְּמָרָגּ pro ⁴ הַמְּהָאּ — וְיִצְבְּרָהּא — יוֹאַנִּם ⁴
חַזְנִי — גַּיְמָוּ ⁵

VIII. פְּרַץּ מְגַלָּאּ ² אַלְתָּלָתּ ¹ — דְּרִגְתּוּןּ עַלְיָהּ ⁴ מְאַלְלָתּ ⁵
וְאַסְמָעּ ⁵ מְאַלְלָתּ ⁵

IX. תְּצִנְגָּתּ ¹ תְּצִנְגָּתּ ¹ cp. Marcel, *l. c.*, p. 213, and J. R. A. S., 1891, p. 307, 3.
צְנַעַתּ ² וְלָםּ ³ וְלָםּ ⁴ *id.*

עַיִטּוּ לֵי לְמוֹסָא עַלִּי
וּמַן לְחַמּוּ אַשְׁוֹאִי וּקְלִין
וְדָאִים לְסָאָנוּ עַלִּי
וְאַסְתָּהָא בְּפָעָלָי
אַנְהָצָּא בְּלָא אַמְּאָלָי

וּמַן רַאֲצָוּ קְדָּסְלָאָכוּ
וְתָלְעָוְחָדָא אָוָכוּ
כִּין ٠ סָלְסָלוּ וְגָאָכוּ
לֹא חִילָּא יָא רְגָאָלוּ

וְקָלְבּוּ לְאִיְףּ מְבָצָוּר
וְלֹא תְּבָלָףּ לְמָאָמוּר
וּמְרַמְּיָין בְּלֹא קְבּוּר
תְּנַהֲלָה בְּלְכִיר וּקְצָוָר
וְלֹא תְּדִיעָ בֵּין בָּאָלִי

יָא חַאְפּ עַלָּא כְּלָאָמָךּ
וּנְמָתוּ בְּמַיְעַ בְּחַוְכָמָךּ
אוּרְמָאָנָא קְוָדָאָמָךּ
וְלֹא נְעַבְדוּ אַצְנָאָמָךּ
הָוָאָה מְצָרָפּ עַלָּא כּוֹגּ עַלִּי

אֲקוּטָלוּ קְטִילָא שְׁנָעָא
וְהָיָא צָאָמָתָא מְטִיעָא
וְהָיָא שָׁאָבָשָׁא וְגַעָּא
וְתָקָולּוּ יָא רְגָאָלוּ

עַגְלָא — אַטְלָּי
— בְּאַלְעִינִין תְּנִמְרָּה ٣
אֲכִיה — וְתָלְעָוָה ٢ סָלְבָוָה — רַאֲסָה ١ XI.
חִילָּתָה ٤ גָּאָחוּה

אֲכִותָךְ ٣ קָאָלָלָה ٢ וְקָלְבָה — אַלְרָאָבָע ١ XII. for
תְּזֹוע — sing., ep. J. R. A. S., ib., p. 309

אַרְמִינָא — כְּתָאִיְתָנָא B — כְּתָרָה ٣ alas — נְטָק ١ XIII.
מְשַׁלְּחָא ٥ נְטִיעָ — וּמְאָ B ٤

שָׁאָכִיה — זְגַעָּת — יְצִיעָ ٤ צָאָמָתָה מְטִיעָת ٢ אֲקָטָלוָה ١ XIV.

— וּמַן לְחַמּוּ אַשְׁוֹאִי וּאַקְלָל — וְעַדְבָּה ٥. X.

אֲכִיה — וְתָלְעָוָה ٢ סָלְבָוָה — רַאֲסָה ١ XI.
חִילָּתָה ٤ גָּאָחוּה

אֲכִותָךְ ٣ קָאָלָלָה ٢ וְקָלְבָה — אַלְרָאָבָע ١ XII. for
תְּזֹוע — sing., ep. J. R. A. S., ib., p. 309

אַרְמִינָא — כְּתָאִיְתָנָא B — כְּתָרָה ٣ alas — נְטָק ١ XIII.
מְשַׁלְּחָא ٥ נְטִיעָ — וּמְאָ B ٤

שָׁאָכִיה — זְגַעָּת — יְצִיעָ ٤ צָאָמָתָה מְטִיעָת ٢ אֲקָטָלוָה ١ XIV.

והוא יזעך בלחורקא
אקבָּלָי וְלֹא תַּנְדַּמֵּי בְּדַרְקָא
מֵאַנְבְּדוּ דַּרְכָּב מִתְרָקָא
בְּיִגְעַע אֲפָעָלָי

וְקָאַלְוָי יָאָ וְאַילְדָּ בּוֹן נַעֲלָמָךְ
וְיַנְגַּרְךְּ מִן הַאַמְּדָךְ
לֹא תַּסְתְּעִין בְּאַצְנָאָמָךְ
וַיַּחֲסַתְתָ אַסְמָאָלָךְ
גְּדוֹהָה אַנְאָרָ פִּיךְ שַׁעַלְלָא

וְקָאַלְוָי פִּיהָוָם מַאַנִּי רַאְנָעָ
וְצָאַרְתָּ לְחָמוּ מַחְוָאָנָעָ
מַסְכִּין יוֹמִין וְהָא יַנְזָעָ
יוֹמִין כְּאַמְלִין בְּלַילְלָאָיָי

וְהָאָה פִּי חַדְרָי מַקְאָפָלָ
צָאָרָ וְאֲגַיָּה יְחַבְּדָלָ
עַלְנָא וְלֹא תַּחֲנָפָלָ
קָוָל אַלְהָה אַלְעָלָי

אַוְקָטָוָלוּ וְבָאַלְוָוָ אַוְמוּ תַּנְדָּוָ
וְדָמוּגָ מִן עַיְנָהָא תַּנְטוּ
וְלֹא לְהָא קָלָב אַן תַּצְבָּרָ
אַדְמָ מִן עַיְנָהָא יַוְבָּטָרָ
לֹא חִילָאָ יָאָ רַאְנָלָי

ז. XV. וְאַמָּא לְבָאָמָם גָּאַבָּו
יָא אָוּמִי חָוּכָם אַלְהָ
לוּ יְפָנָא מַנָּא אַלְפָ
יְחָכָם אַלְהָ פִּימָא אַשָּׁא

ז. XVI. וְאַקְפָּוּ דְּלָוָיְלִיד קְוָדָאָמוּ
מַעֲבוֹרִי הָוּא יְנַפְּעָךְ
גָּוָאַבָּו בְּהָאָרָ לְכָלָםָ
גְּדוֹאָהָ תַּנְפְּנָא וְתַרְוָחָ
מְתַלְּךָ מְתַלְּכָדָרָךְ

ז. XVII. וְאַמָּא לְמַלְךָ קָאַם וְתַלְבַּטָּ
אֲכָדוּ דָא לְמַסְכִּין וְעַדְבּוּ
וְמַן כּוֹתְרָה לְעַדָּאָ
וְהָאָה פִּי שָׁמָם מַתְלָקָחָ

ז. XVIII. גָּאַבָּו אַסְאָדָם מַדְרוּבָּ
וְלָמָן רָא אַלְצָנָםָ
קָאַלְלָא תַּנְיִירָ
נַמּוֹת וְלֹא נַכְּלָלָ

ז. XIX. אַנְטָאָקָ לְמַלְךָ וְקָאַלְ
דְּבָחוּ מִן וְיַד לְרוּידָ
וְהָיָא עִיְמָת עִיְטָאָ
וְמַן כּוֹתְרָה לְבִיכָּאָ
וְהָיָא תַּזְעַק וְתַקְלָלָ

צְרָבָ מַטְרָקָה ³ — אַלְבָאָמָס ¹. XV.
תַּנְדַּמֵּי בְּאַלְזָרָק — אַלְבָאָמָס ¹
אֲפָעָאָלָה — שָׁא — אַלְלָה ⁴

שַׁאַעֲלָה ⁵ — חַמְּךָ — וַיְנַגְּיךָ ² — וְקָפּוּ ¹. XVI.

נַזְעָ ² — לְחָמָה מַתְוָעָ — וְעַלְבָוָה — דְּלָמְסִכִּין B ² — מַה אַנִּי ¹. XVII.
(*fissams*) פִּי אַלְשָׁמָס ³ (יַנְדָּאָע B).

אַלְלָה ⁴ — וְנַחָה ² — מַקְפָּל — אַלְסָאָדָם מַזְרָבָא ¹. XVIII.

תַּמְטָר — דְּבָחוּ ² — אַקְטָלוּה וְבָלְלוּ אַמְּהָה תַּנְמָר — נַטְקָ ¹. XIX.
אַלְכָבָא ⁴ — חִילָה ⁵ — op. XI. 4.

וכאן עומרו הלה סניין
ויקול יא רב אלעלמיין
ותזעך בסוט יאן חניין
ולא גירוך ל��וי

XX. גאבו אסאבע מקיר
והוא יבci ברכוען גויר
ואומו אורה תתעטר
יא עוז לא תטיע להם

ואסמע וכון טאייע לבלאמי
ומעבודי ואצנאמוי
ונגעך אימאמוי
תויחום עלא חוכامي
אסראח בלא אמואל

XX. אתעאלא יא גויר
לא תבאלף אמרוי
ונעלין דרונתאן עלייא
ואזיר נאציר חאכם
ולכל יציר פי קצמן

טייע לי פימה קאעד נקוול לך
חרדא למעבוד נרמי לך
לגייע חבאבר ולואומך
תויקטן אינתי ואלך
ואנתי זניר אונאורי

XXX. פיקאל יא ואילד
נחות נאתמי בין עסכרי
אנחו לי ואתולי ועאווד
ונכאן מא תטיע חיק
אמא אכוואתך פרחו

אנתי תבאך מן למכלוק
אלדי נאם למות מא יודוק
חי קיום הוואה מותוק
לא לו לדא ולא יודוק
וראך דאייע מן באלי

XXX. גאובחו יא דאלם
תבאליל אלה לעאל
באלק גמייע לעאלם
כיפ תקולי אעבר לאצנם
יא חווני עלא מעוקולך

XX. עמוּה — אלסאבע ¹ ברכוען ² op. my remarks
Rev. Et. J., XXV., p. 262. תחתעדר — (oorā) ³ ורא ⁴
ברז'ה — בכוט אין — (?) חתעהר ⁴ azeri (Berber), op. Marcel, p. 341
s.v. *jeune*.

דרנָה עאללה — ⁵ צניר — תעהלי ¹ XXI. נחת ² ואחת ³
אסרכָה באלאמואל — כסיך — ואלכל ⁵ קד — (fegāl) ¹ XXII. נחת ² ואחת ³
ויזיר — אין כאן ⁴ — ואלאיך —

לה לזרת — אלצטם — תלללי ⁴ נט — תכלי ² מאלם ¹ XXIII. VOL. VI. I

האתו חנה קודامي
מא בא ימי' לאצנامي
ולא ילאף כלامي
יחכם עלא בדורامي
יכפה אוזוע אקוואלי

אגמומי בואלארי
יא רוחיא באידי
תשעא שהוריא ואילדי
וטעטערן מנדרי
סנתין באמלין ביליאל

פמן גיר אלאר הואה באקי
באלק לנגאל ולאנסא
באלק כל שי בלכמאלי
צאנע גמי' אפעאלי

אوترובני רוח להום
ומה יירד קלבחום
ולא נחסנד באצנאמהום
מא נכוושי אנה אען מן בואתי
עלם גמי' אוחוא לי

ותבכי ותקול
חווכום רבך מקובל
מעא אבאתכם לכול
ואילחנא יחכם פי כול
מעא לכבר עלא כול עלי

סידיך פקאן למלך ללבודאות
יא חנה קולי לאיליך
תعيش אנתוי ויעיש אבניך
ונגעלחו ואזיר חאכם
יא חנה קולי לאיליך

סידיך רדאת אלגנואב למליך
יא עוזר לא תטיע להום
אנצ'ור מאכנת חסאייה
ורביתך ונדייתך
אנחאיך מעא אללול

סידיך פמן גיר אלאר הואה באקי
באלק לנגאל ולאנסא
סובחאן צנעה לבלאך
לא תעבד גיר אלאהך

סידיך גואבאיה יא אומי
יפעלן פיא קצד הוום
ומה נעבד מעבודהום
מא נכוושי אנה אען מן בואתי
אליה פי סמא הואה אילחנא

סידיך וענקתו לסדרה
יא ואילדי
מקאמיכום מוקם לעלי
תקערו קעאר סוכנאנאי
וותאמא תכוון תאני

XXV. ביטיע ² (op. *Spätta Gramm. Ar. Vulg. dial.*, p. 227).

XXVI. אַנְמֶר ³ בָּאַלְאָרִי — (הארת B) רדאת ¹ XX. 4 עוזר ²opal — op. XX. 4. Hebraicism. בָּאַל לְאַיְאָלִי B. לְדִי — ? חסאייה ⁵

XXVII. אַלְסְמָא ⁶ אַכְוֹתִי — sing. נְרוֹח — (for both genders) אַתְּרָכִי — גְּאַוְבָּה ¹ XXVIII. אַבְהָאָתְּכֶם — אַלְעָאָלִי ³ חַכְם ² צְנֻעָה ³ אַלְגָּבָל וְאַלְבָחָאָר — וְאַלְנָסָא ² XXIX. אַלְכָל — ? סְכִינָה — קָאָעָד B. תְּמָם ⁵

ותזעוק ותקול يا זניר
והאש הוא עמאל ותדברי
לא כביר ולא זניר
ובקית חזינה וכאייבא מן אדראר
אראו ענדי בליליאל

והייא תנדור בעיננה
ומעלעת למולחה רוחה
ועילא מא עמל פי אולאדרה
לא קדא ולא קואל

וּקְאַל יְיָ סְעַדְךָ יְאַחֲנָה
מִכְבְּנוֹזָא לְכָוָם אַלְגְּנָה
וּנוֹסְכְּנוֹ פִּיהִי כִּפְרָמָא בּוֹנָנָה
וַיַּקְתְּרוּ לְאָפְרַחְתָּנָה
וַיַּרְחִים גַּמְיָע אַמּוֹתָנָה
וַיַּבְּנוּ מַעַן דָּוָד בְּלַמְּמָאִי

xxix נְדוֹן מִנְחָא וְהִיא תְּבַכּ
הַאֲשׁוֹרָה דָּנוֹבִי
יְאַמְלָאֵי מָא בְּקָאֵי
חַצְרָנִי אַזְמָאֵן פִּיהָוּם
הַאֲשׁוֹרָה נְעַמְלָמוֹן חִיאָתִי

xxx דבחו דל ואילד פִי חַוְנָהָא
וְקָמָת וְתִכְבְּתָה עַלְיהָ
וּמְאַתָּה עַלְאָ[מַא] גַּאֲבָהָא
זַוְבָּחוּ מָא רַאֲדָעָלְהָא

XXX ו' **בָּרוּךְ מִן אַסְמָא**
אֲגַתִּי וְסַבָּעַת אָוְלָאָדָךְ
וְעַלְאָ קַרְיָב יִבְנָא מִקְדְּשָׁנָא
וַיַּבְנֵב גַּמְיָע אַמְוָאָדָנָא
וַיַּהֲלֵךְ גַּמְיָע אַעֲדָנָא
וַיַּוְיַּד אַלְיהָ פִּי כְּרִיעָ

TRANSLATION.

I. Hear ye my voice, and the lamentations of Hannah, and see what happened to me. I had seven children, great, noble, and fondly loved. Among them was a little one, whose face shone like the new moon. They fell into the hand of the Infidel who did not fear the Almighty. May he help when we weep through the long days and nights.

II. Nabucadnezar tried to force them and said : Worship my God. Rise and come forward, O first-born, unbelieving Jew ! Show obedience to my deity lest thou be slaughtered and cast down. Do not listen to the voice of fools, and do not contradict my will. If thou dost, woe unto thee, thou fallest like a sick bird.

אלדראי — נאיבָתָה⁴ עַמְלִי — דְּנָבִי² אַבְדוֹה¹ — אַבְדוֹתָה⁵ כַּאֲלָלָל — כַּאֲלָלָתָה³

XXX. תנמר — חונהא ^{רך} אללה — ? the line perhaps to be read
whilst ^{לי} is added on account of the rhyme (?).

ויקתר — מר' אדרנא ⁴ אלסמא ¹ מכנווה ² ינבני B ³ XXXI.

III. He answered him in most distinct language: Hear me, O king! I do not serve any save our Lord. He is the Creator of all men. Thou art less than he, to-morrow thou mayest be in thy shroud; nought can help thee, neither thy deity, nor thy wealth nor thy tortures. The king said: On my responsibility and permission, kill this infidel!

IV. They took the poor lad, took hold of him and bound his hands behind his back. They stripped him and threw him into a pit; then they brought his mother to witness this shocking punishment. But he cried: O my mother, be patient! Where is our former grandeur, beloved mother?

V. They brought forward the second weeping, his tears running down in streams; but his heart was strong confiding in his God, the Creator of all men. Four men dragged him into the king's presence. Obey only me (said the king), and do not hesitate to fulfil my wish!

VI. He answered: O king, do not make many words; what art thou, a perishable being, and what is thy condition? To-morrow thou wilt disappear and perish; what thou hast gathered shall be dispersed, all thy riches will go, and all thy idols will vanish. He said: Take away this infidel, that he contradict not my words.

VII. They seized the boy and killed him while in the embrace of his mother, and she cried: O my child! She pressed him to her breast; overpowered by her feelings, she bathed herself in his blood. But she found none to comfort her and bid her to bear her affliction patiently. Bewail my lot and lament my sadness and mourning.

VIII. They brought the third fettered, with tears in his eyes. Hear (said the king) and be obedient, and thou shalt be exalted above all. Worship my god, and thy days will be long. I will place thee in a high position and make thee rich; but obey me and hearken unto me, and thou shalt become great.

IX. He replied the king with eloquence: Incline thy ear and listen. Thy god is the work of man. He has eyes but sees not, he has a mouth but speaks not, he has ears but hears not, he has hands and grasps not, he has feet and walks not. Thou art like thy gods, O unbelieving fool!

X. The king sentenced him to be executed and said: Call to me Musa Aly. Take away this and punish him, roast and burn his flesh. He denies my faith, and his tongue is always haughty. He despises my idol and laughs at my Creator. I will shed his blood quickly and accomplish all I desire.

XI. They took the poor lad, overpowered him, and tore the skin from his head. Then they cut off his hands and feet and hung him up opposite his brothers, while his mother saw all they did. She cried and wept : Alas.

XII. They brought the fourth, whose heart was frightened, shackled. The king said : Obey me, my son, and do not contradict my command ; look what has happened to thy brothers who are thrown down and not buried. Be thou obedient, and thy reward shall be wealth and castles. I will build for thee a high palace if thou fulfil my wishes.

XIII. He answered : Woe to thy command ! We will bear the judgment of our Lord, and will all die by thy decree, as because of our many sins we are placed in thy power. We will suffer rather than obey thee and serve thy idols. We must bow to the decree of God, the Most High.

XIV. The enraged king cried : Slay him ignominiously. They threw him into the lap of his mother, who submitted patiently. They slaughtered also this child, who died whilst she was lamenting and afflicted. She looked on, and sighed, O ye men !

XV. They also brought the fifth. As the flames devoured him, he cried : O mother, accept the judgment of God and do not lower thyself by weeping. Though thousands of us should perish, we would not worship his manufactured god. God judges all his creatures according to his will.

XVI. They placed the child before the king, and he said : I will teach thee. My God shall help thee, and save thee from thy trouble. He answered : Do not invoke thy idols ; to-morrow thou mayest perish, and all thou hast will be scattered. To-morrow fire will devour as well thee as thy god.

XVII. The king stamped his foot, and said : I do not relent. They took the poor lad and tortured him ; and his flesh was afflicted with pains from the cruel punishment. For two days they left him lying in agonies under the burning sun.

XVIII. They brought the sixth chained in fetters. When he saw the idol he turned pale, and he said : Thou shalt not change us. If thou wilt not show mercy we will die, but will not disobey the word of the Most High God.

XIX. The king said : Slay him, and let his mother be present. They severed the sinews of his neck, whilst the tears rained from her eyes. She cried frantically, and had no more heart to bear

patiently. From much weeping her eyelids trembled. She cried, Alas ! O ye men.

XX. They brought the seventh, who was only three years old, in fetters. He wept with abundant tears, and said : O Lord of the world ! His mother, who remained behind, cried with pitiful voice : O my child ! do not obey them. Do not let them lead thee away from my word.

XXI. (The king said) : Rise, O youngest, and hear. Be obedient to my voice ; do not contradict my command and my gods. I will raise thee to a high degree, and will make thee my imam, vizier, overseer, and highest judge. Everything shall be at thy disposal, both castles and riches.

XXII. He continued : Hearken what I bid thee. I will throw my ring among the soldiers close to the image ; go and bring it to me, and it will be well for thy beloved ones and thy mother. But if thou dost really refuse, thou shalt be slain as the others. Thy brothers have already perished, and thou art the youngest.

XXIII. He replied : O wicked man ! Thou fearest an object made by men, and abandonest God the Most High, who tastes not the bitterness of death. The Creator of the whole world, the Living and Eternal, he is the Trusted one. How canst thou say to me : Worship the idols, which can neither taste nor enjoy ?

XXIV. The king said to his servants : Bring Hannah before me. O Hannah ! speak to thy son. If he adores my god, thou and thy son shalt live ; but he must not contradict my word. I will make him vizier and judge, and he shall rule over my servants. Speak to thy son, Hannah, and make him respect my words.

XXV. But she said : Let me share the fate of my sons. O my child ! do not obey, O my life ! Behold how I bore thee, and brought thee up, and nourished thee, and fed thee from my breast day and night for two years.

XXVI. There is no God but thine, the Everlasting, who knows all secrets ; the Creator of men and women, of mountains and seas. Praise the work of the Creator, the Creator of all things in perfection. Adore but thy God, the Maker of all things !

XXVII. He answered her : O my mother ! leave me, I will go to them ; let them do with me as they like, and their heart wishes. I will not worship their image, nor will I kneel down to their gods. I am not better than my brothers. Woe unto me for their murder ! God in heaven, he is our God, who knows all things.

XXVIII. She pressed him to her bosom, wept, and said : O my son ! The judgment of the Lord must be accepted. Your place shall be the highest among all your forefathers. You shall dwell near the divine splendour, and our God shall judge over all. There you shall sit nearest to the Almighty.

XXIX. They took him from her, whilst she wept and cried : O my youngest ! What were my sins, and what is my doing ! O my Lord ! there remained for me neither my eldest nor my youngest. Fate has torn them from me, and I remain desolate and bereaved. What shall I do with my life ; day is unto me dark as night.

XXX. They slaughtered the boy in spite of her sadness, whilst she witnessed it. She became insane, and her spirit went up to her Lord. She died from grief at what had befallen her children. Praise him, for whatever he has decreed for her, there is no God beside him (?).

XXXI. And a voice came down from heaven : O Hannah ! thou and thy seven sons shall become inhabitants of Paradise ! He may soon build up our sanctuary, and we shall dwell in it as in former days. Our joy shall be firmly established, and all our enemies perish. And he shall take compassion on our dead, and Elijah shall come soon, and shall be with the son of David for ever.

H. HIRSCHFELD.
